

116. Missions and antagonistic mores. Missionaries always have to try to act on the mores. The ritual and creed of a religion, and reading and writing, would not fulfill the purpose. The attempt is to teach the social ritual of civilized people. Missionaries almost always first insist on the use of clothing and monogamy. The first of these has, in a great number of cases, produced disease and hastened the extinction of the aborigines. The second very often causes a revolution in the societal organization, either in the family form, the productive industry, or the political discipline. The Hawaiians were a people of a very cheerful and playful disposition. The missionaries trained the children in the schools to serious manners and decorum. Such was the method in fashion in our own schools at the time. The missionary society refused the petition of the Hawaiians for teachers who would teach them the mechanic arts.<sup>1</sup> This is like the refusal of the English missionary society to support Livingstone's policy in South Africa because it was not religious. Until very recent times no white men have understood the difference between the mother family and the father family. Missionaries have all grown up in the latter. Miss Kingsley describes the antagonism which arises in the mind of a West African negro, brought up in the mother family, against the teaching of the missionary. The negro husband and wife have separate property. Neither likes the white man's doctrine of the community of goods. The woman knows that that would mean that she would have none. The man would not take her goods if he must take her children too. " White culture expects a man to think more of his wife and children

than he does  
 of his mother and sisters, which to the uncultured  
 African is  
 absurd/<sup>12</sup> Evidently it is these collisions and  
 antagonisms of the  
 mores which constitute the problems of missions.  
 We can quote  
 but a single bit of evidence that an aboriginal people  
 has gained  
 benefit from contact with the civilized. Of the  
 Bantu negroes  
 it is said that such contact has increased their vigor  
 and vitality.<sup>3</sup>  
 The "missionary-made man" is not a good type,  
 according to

<sup>1</sup> *Amer. Jo. Sociol.* ^ VIII, 408. <sup>2</sup> Kingsley, *West African Studies* ^  
 377.

<sup>8</sup> *B. &> M. Soc. d'Anthrof* ^ 1901, 362.